

## DEVELOPMENT OF EDUCATION IN THE NORTH-WESTERN PROVINCES AND AWADH UPTO 1858

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The North-Western Provinces and Awadh, formerly United Provinces now Uttar Pradesh, were formed out of the territories conquered from the Marathas,<sup>1</sup> ceded by the Nawabs of Awadh and Farrukhabad<sup>2</sup> and lastly by annexing the whole state of Awadh in 1856. However, the Presidency of Bengal was directly responsible for the administration of the area. In the Charter Act of 1833 a provision was made creating Agra as a separate Presidency. The enactment was, however, suspended till 1836 when the Agra Presidency, renamed the North-Western Provinces, was put under the charge of a Lt. Governor.<sup>3</sup> Though Awadh was annexed in 1856 it was administered as a separate area for nearly twenty one years (1856–1877) and was amalgamated in January 1877 with the North Western Provinces.<sup>4</sup> The province was renamed as the United Provinces of Agra and Awadh under Curzon.

These changes in the political set-up distracted the people in all fields of activity and led to a decline and dislocation in the indigenous system of education.<sup>5</sup> The new administration, set up a parallel system of education keyed to the needs of its responsibilities. This system, therefore promised financial gains in the form of government employment. However, those who came to opt for it, were drawn mostly from the lower strata of the society of North Western Provinces.<sup>6</sup> The new system of education, as a result, caused some very significant alterations in the local social setup.

The first educational institution in the North Western Provinces, the *Sanskrit Pathshala*, at Benares, was established in 1791 by Jonathan Duncan.<sup>7</sup> The Agra College was established in 1823 as a result of the efforts of the local collector from the proceeds of the rent-free grant of land in the name of Ganga Dhar Sastri.<sup>8</sup> Gradual-

ly more schools were started. Thus by 1837 schools had been established at Allahabad, Ghazipur, Meerut, Gorakhpur, Farrukhabad and Bareilly.<sup>9</sup> But the new existence of schools was no index to the progress of education. People in general remained aloof from the government educational institutions.<sup>10</sup>

However, some significantly fruitful efforts were made by the Christian missionaries to bring the Western system of education closer to the masses. To make education popular at the mass level the Christian missionaries started from the lower to the higher strata through the medium of the vernacular.

The missionaries started their work by establishing a vernacular school at Meerut in 1811 with thirty boys on the rolls.<sup>11</sup> Similar schools were started at Agra<sup>12</sup> and Gorakhpur<sup>13</sup> in 1813 and 1823 respectively. In spite of their best efforts the missionaries, however, could not gain much success.

In order to encourage the process of learning the General Committee of Education granted some stipends to students at various colleges.<sup>14</sup> Gradually a change in the attitude of the people became noticeable; a desire to learn English gained some ground.<sup>15</sup> As expected by the Government, the number of students learning the English language showed a marked rise. The desire to learn the language of the masters gained a further incentive when in 1837 the use of Persian as the official language of the law courts was replaced by English or the Provincial dialects.<sup>16</sup> Consequently the Agra College was converted into an Anglo-Oriental College.<sup>17</sup>

Educational growth in the North Western Provinces assumed a new dimension with the foundation of two organizations, the School Book Society at Agra and the Christian School Book Society at Benares in 1838 which started publishing tracts, manuals, school textbooks and Christian propaganda literature. Emphasis was now shifted from mediæval scholarship to modern learning; from religious to non-religious instruction. However the appearance of Christian religious literature in vernacular kept away a considerably large number of people from the new educational activity.

An organizational change in the Education Department in Bengal in 1841 brought on its levels several changes in the educational policy in the North Western Provinces. In Bengal the General Committee of Public Instruction, hitherto the controlling agency of all educational activity, was dissolved in 1841 and was replaced by a Council of Education in 1842.<sup>18</sup> Subsequently by a Resolution

of the Supreme Government in 1843 education became a Provincial subject.<sup>19</sup> However, in the North Western Provinces no Council of Education was set up and the Lt. Governor himself assumed control of the administration of education.<sup>20</sup>

In 1843 James Thomason took over as the Lt. Governor of the North Western Provinces, and during his long tenure which lasted until his death in 1853, he prepared a very functional scheme of education for the masses. This scheme, the Thomason Plan, formed the basis of all that followed in educational planning not only in the North Western Provinces but also in the rest of the Sub-continent.

Thomason worked out a comprehensive scheme of vernacular education of a low level so as to enable the people, especially the cultivators, to read and write the vernacular languages so that they might avail themselves of the land tenure rights conceded to them through a regular process of settlement operations.

In a Circular in 1845, Thomason ordered all the collectors of land revenue and through them all the *Tahsildars* of their districts to collect statistical details regarding the actual state of education in their respective areas. While conceding that the standard of education amongst the people was "very low", the Circular reiterated that 'causes are now at work, which tend rapidly, to raise the standard and improve the intellectual stage of the whole population'.<sup>21</sup> The Circular admitted the presence of indigenous schools scattered over the face of the country. In order to launch a successful educational programme Thomason stressed to the *Tahsildars* the extreme importance of carrying 'the people with you, and to aid their efforts, rather than remove from them the stimulus to exertion, by making all the efforts yourself. . . .'<sup>22</sup>

Thomason's plan provided a school for every village with at least 200 houses, if the residents were prepared to endow it with a *jagir* of not less than five acres of land for the support of the school and the teacher.<sup>23</sup> The Court of Directors, however, raised certain objections to it and a fresh scheme was prepared by Thomason in 1848. The new scheme provided for the establishment at each *Tahsil* headquarters a *Tahsili* or middle school.<sup>24</sup> This scheme of vernacular education was inaugurated on 9 February, 1850 in eight districts i.e. Bareilly, Aligarh, Farrukhabad, Etawah, Shahjahanpur, Agra, Mathura and Mainpuri.<sup>25</sup> At the same time Thomason obtained the sanction for the extension and more perfect supervision

of vernacular education.<sup>26</sup> A fairly comprehensive syllabus, including history, geography, geometry, accounts and measurement was prepared to be taught through the vernacular.<sup>27</sup> Each district under this scheme was to have the following staff:<sup>28</sup>

<u>Personnel</u>	<u>Pay per month</u>
One District Visitor	Rs. 150
Three Parganah Visitors	Rs. 30 each
Six School Masters	Rs. 15 each

This was followed by the appointment of H.S. Reid as the first Visitor General of Schools in the North Western Provinces.<sup>29</sup>

Besides opening up these village schools the most significant contribution towards mass education was the systematized preparation, printing and distribution of school books, teachers' guides and manuals and other teaching aids, i.e. maps and pictures etc. These early works were prepared under the personal supervision of Reid.

A weekly paper *Nur al-Absar* in Urdu and its Devanagri version, *Budhi Prakash*, was brought out at Agra by Munshi Sada Sukh Lal at the suggestion of Reid.<sup>30</sup> Thus through the media of papers and books an attempt was made to introduce the concept of the new education.

The *Tahsil* school system was extended to other areas in 1852 and was named the *Halqabandi* (circuit) system of education.<sup>31</sup> The plan was to select a central village in a group of villages known as a *Halqa* or circuit and there to establish a school to be maintained partly by the government.<sup>32</sup> The first *Halqabandi* school was established in the Kosi Pargana of Mathura District by the Tahsildar Syed Imdad Ali.<sup>33</sup> The experiment was so successful and the cost to Government so small (about 3 or 4 rupees per school per year) that both the government in India and the Home Government tried to persuade the other provinces to adopt the *Halqabandi* system.<sup>34</sup>

Side by side with the encouragement of vernacular education, a new chapter was opened in the history and progress of western education, too. In pursuance of the Despatch of 1854, in each presidency a Department of Public Instruction was created which was headed by a Director of Public Instruction. Reid was promoted to this office in the North Western Provinces. His staff was to consist

of an inspector in each of the four Educational Circles (Meerut, Agra, Benares and Kumaon), a deputy inspector in each district and sub-deputy inspectors in sub-divisions of each district.<sup>35</sup>

However, the educational scene in the North Western Provinces was afflicted with some inherent drawbacks and obstacles. Firstly, the educational activity of the government was experimental in nature and was therefore introduced only in a few selected areas. Thus the outcome in one area could not be taken as a sure sign of success in other areas. For example, what the government could achieve in Agra and its neighbourhood with its rural Rajput community could not have been possible in Rohilkhand with its urban Muslim population. Secondly, the education staff was not available in sufficient numbers in proportion to the size of the population. Thirdly, the whole scheme started on a mistaken assumption of the willingness of the village community to receive any instruction. In villages, populated largely by the Hindus, caste rules were the most dominant social factor. Thus it was not possible for a low caste child to seek knowledge. Besides the caste restrictions, the general poverty too kept them away from the schools.

It was for several such factors that much could not be achieved. Thus the General Report on Public Instruction for the year 1848—49 stated:

The investigation has established without a doubt that the mass of the population is in a state of the grossest ignorance, and that even, were the desire for knowledge awakened among them, there at present exist no means for its gratification.

A year later, in 1850, the Lt. Governor expressed a similar view when he observed that '... greatest ignorance prevails amongst the people, and that there are no adequate means at work for affording the instruction'.<sup>36</sup> Reid, though an ardent supporter of education, was not very hopeful of the educational outcome. Almost two years after taking over the office of Visitor General, he noted with some remorse.

We have no community to work upon, whose prejudices have been in some measure rubbed off by contact with European civilization, and their ideas enlightened by communication with European intelligence. Such may be the case of Calcutta and Bombay, but here we have to deal with an agricultural population, who are but little advanced beyond what their forefathers were in the days of *Manus*...<sup>37</sup>

Though these village schools were 'for the most part worthless',<sup>38</sup> yet their existence was a symbol of change and when in 1857—58 the masses stood up in arms against the English these

schools suffered heavily. Reid pointing out to the great loss suffered by the Education Department said, 'The effect of the Mutiny seems to have been much more severely felt in the several classes of schools below the Colleges and High Schools'.<sup>39</sup> The work of the last few decades was thus lost in 1858 and a fresh start had to be made after the restoration of law and order.

#### Female Education in NWP and Awadh

Female education in an institutionalized form as it is understood today, was totally unthinkable in the nineteenth century in India. On the contrary, it was looked upon, both among the Hindus and the Muslims, as alien and antithetical to their religio-social norms. When asked by the Parliamentary Committee in 1853 to give causes for the 'hostility to female education which exists in the Hindu mind' C.E. Trevelyan said, 'I think that the primary and main reason is that in order to keep the women in subjection and seclusion, it is necessary to keep them ignorant'.<sup>40</sup>

The reply of Trevelyan, may contain some truth in it, but it does not give a complete answer. Nevertheless, the efforts to promote female education in India came to be closely linked up with 'female seclusion' thereby introducing a basic change in the concept of social mobility among the Indian Communities.<sup>41</sup>

The efforts to promote general education among women had therefore to follow the schemes of reform and welfare. However from the earliest it was realized, as pointed out by the Calcutta Review, that

'female education is a thing almost unknown in the NWP Presidency. Not only is its growth, in common with that of all kind of education, withered by the chilling influences of prevailing apathy, but the active apposition of inherent prejudices is arrayed against it'.<sup>42</sup>

The work of female education was first taken up by the Christian missions. The movement began in Bengal in 1819 when the Calcutta Baptist Society founded the Calcutta Female Juvenile Society to establish girls' schools.<sup>43</sup> The next important move in the growth of female education was the arrival of Miss Mary Ann Cook in Bengal in 1821 and the subsequent establishment of the Central Female School at Calcutta.<sup>44</sup>

In the North Western Provinces the first female school was founded at Benares in 1823 by Mrs Morris.<sup>45</sup> Soon schools, orphanages and boarding houses for Indian Christian girls and orphans were started by the various missions at Banares, Allahabad, Agra, Meerut, Mainpuri and other places. The American Presby-

terian Mission and the Baptist Mission were the two most active missions working for female education.<sup>46</sup>

Thus, it was mainly through the boarding schools and the orphanages that the Missions attempted to promote educational work. The great famine, drought and disease in the North Western Provinces during 1837-38<sup>47</sup> offered good opportunity to these Missions to expand their work. A large number of orphanages comprising destitute girls were opened by the Missions and it was claimed that these orphanages were offering elementary education to these girls. An account of how these Missions advanced their objectives is given by Fanny Parks:<sup>48</sup>

A most excellent and religious lady at the station [Allahabad] proposed sending to the up-country where the famine raged the most severely, and purchasing ten young girls; these girls she undertook to bring up in the Christian religion, to teach them reading, writing and needlework, and on their attaining a suitable age, to put them into service as Ayahs to European ladies.<sup>49</sup>

Such experiments might have added to the number of baptisms, however as institutions of learning most of them paled into insignificance.<sup>50</sup>

Similarly Mrs Wilson, wife of an American Presbyterian missionary, opened in 1839 a boarding school with seventeen young girls at Allahabad. They were taught reading both Hindi and the Roman characters. The pupils memorized a new Bible verse every day.<sup>51</sup> Likewise, a Christian Mission existed at Sardahana, in the Meerut District.<sup>52</sup> The American Mission opened a few girls' schools of this nature at Mainpuri, Agra, Farrukhabad, Fathpur and Banda during 1838-1857.<sup>53</sup> Orphan asylums for Indian Christian girls thus may be said to have introduced some very rudimentary state of literacy.<sup>54</sup> However this kind of education with emphasis on Christian teachings had little to attract scholars in large numbers. Therefore the state of women's education showed almost no improvement.

While some efforts were made to educate the Indian Christian girls, a few Missions, especially the Roman Catholic ones, founded a few institutions for the girls of the European — Eurasian community. Thus Members of the orders of Jesus and Mary, from Lyons, arrived in India in 1842 and established a convent school at Mussorie in 1845. The London Society for Promoting Female Education in the East was the next to appear on the scene, and in 1852 established the Protestant Girls School at Londour Mussorie.<sup>55</sup>

**Government Efforts**

It would appear that notwithstanding disapproval of institutional education of women among the Indians, there existed some

tradition of elementary instruction both among the Muslims and the Hindus. The census of Delhi held in 1845, gives ample evidence about Muslim girls reading the Qur'an in *Maktab*.<sup>56</sup> Later, when Reid took up the office of the Visitor General, in his first Report on education, he noted:

Musalman women frequently read the Kuran (but by rote only) being instructed either by their own relatives or old Musalmans, paid female teachers (who are termed "Mullani"). Hindu females also read the sacred books of their own faith.<sup>57</sup>

However, no evidence could be found of the teaching of any secular knowledge.<sup>58</sup>

Realizing that any direct measures openly directed towards female education would not be very fruitful, Reid adopted a carefully worked out plan to gradually mould public opinion in favour of female education and to prepare a 'healthy vernacular literature'.<sup>59</sup> Thus in 1851 at his suggestion and under his patronage Pandit Sada Sukh Lal's paper, *Nur al Absar* carried news items about educational activities and printed essays on social reforms, including the state of women.<sup>60</sup> Besides newspapers, Reid also arranged for the preparation of tracts and primers on female education. However an important aspect of Reid's efforts, was his work to protect females from infanticide, practised by Rajputs in the North Western Provinces. (Though efforts in this direction had been made earlier,<sup>61</sup> cases of infanticide continued to be reported till 1853.)<sup>62</sup>

Reid arranged the publication of two books against female infanticide. One in Urdu, *Tanbih al-Ghafilin*, and the other in Punjabi *Kuntur Kosh* and distributed them free of cost.<sup>63</sup> That these efforts proved successful is evidenced by the fact that in 1853-54 in Mainpuri and Etah alone more than half of the number of instructed Hindu females were reported to be Rajput girls.<sup>64</sup>

The progress of education, in spite of these efforts, showed no marked growth. The Western system of education and the Department of Public Instruction continued to be looked at with disapproval by the people.

Nevertheless, in pursuance of the Despatch of 1854 the Education Department persevered in its efforts to encourage female education. Reid succeeded through the assistance of Indian deputy inspectors of schools to establish a large number of village schools for girls in Agra and the adjoining areas. In January 1857, the num-

ber of schools in Agra District was given as 288 with 4,927 girls in attendance.<sup>65</sup> The school network soon spread to adjoining areas. Thus at the beginning of 1857 the returns for girls schools were as under:<sup>66</sup>

District	No. of schools	No. of scholars
Agra	288	4,927
Mathura	16	303
Mainpuri	03	54
Total	307	5,284

The school expenses were met partly from a Government grant and partly from the school cess.<sup>67</sup>

All these schools, however, came to an abrupt end in the chaos of 1857-58.<sup>68</sup> Though shortlived, these schools, convinced the DPI that the local community was not wholly opposed to female education.<sup>69</sup> The schools were lost but as the DPI said the Department of Education was richer in experience and improvements.<sup>70</sup>

## NOTES

1. In 1803 consequent to their victory over the Marathas, the English came to possess Agra and Delhi with the area between the Ganga and the Yamuna Doab. See J. Grant Duff, *The History of the Marathas*, Vol. III, Oxford, 1921, p. 527.
2. In 1775 Benares, Jaunpur, Ghazipur were ceded to the Company. See C.U. Aitchison, *A Collection of Treaties, Engagements And Sanads*, Vol. II, Document No. 31, 5th ed., Calcutta, 1931; in 1798 Allahabad was ceded and in 1801 Gorakhpur, Deoria, Basti, Azamgarh, Fatehpur, Kanpur, Etah, Etawah, Mainpuri, Farrukhabad and parts of Rohelkhand (Bareilly, Moradabad, Badaun, Pilibhit and Shahjahanpur) were taken by the English. See W.H. Sleeman, *A Journey Through the Kingdom of Oude*, Vol. II, London, 1858, pp. 186-188.
3. Proceedings (henceforward Prods.) of the Governor-General in Council, Feb. 29, 1836, vide *Home Public Prods.*, No. 7, March 9, 1836, National Archives of India, New Delhi, (hence forward NAI, ND.).
4. H.C. Irwin, *The Garden of India*, Vol. I, p. 20, Lucknow, repr., 1973.
5. Azad Bilgiram in *Maathir al Kiram*, Agra, 1910, pp. 221-222, provides a pathetic picture of indigenous education; Also see *Kulliyat-i Sauda*, Lucknow, 1932, pp. 152-153.
6. J.R. Richey, (ed.), *Selections From Educational Records 1840-1859, II*, Bureau of Education, Government of India, 1922, p. 233 (Hence forward referred as *Selections II*).

7. H. Sharp, *Selection From Educational Records, I, 1781—1839*, (Bureau of Education, Government of India, 1920) pp. 310—11; (hence forward referred to as *Selections I*; G. Nicholls, *Sketch of the Rise and Progress of the Benares Pathshala or Sanskrit College*, Allahabad, 1906, pp. 11—12. A. Mayhew, *The Education of India*, London, 1926, p. 11; V.A. Narain, *Jonathan Duncan and Varnarsi*, Calcutta, 1959, p. 169. Jonathan Duncan, (1765—1811), arrived in India in 1772; resident at Benares; scholar of Persian, Bengali; suppressed Infanticide; helped in the establishment of the *Benares Pathshala* in 1791.
8. A. Neville, *Gazetteer of Agra, VIII* pp. 69—71; D. Bhanu, *History and Administration of the North-Western Provinces*, Agra, 1957, pp. 344—348.
9. D. Bhanu, *op.cit.*, p. 356.
10. *Selections, II*, p. 228.
11. J. Long, *Hand Book of Bengal Missions in Connection with the Church of England*, London, 1848, p. 233.
12. *Ibid.*, p. 54.
13. *Ibid.*, p. 72.
14. D. Bhanu, *op.cit.*, p. 352.
15. C.E. Trevelyan, *On the Education of the People of India*, London, 1938, p. 10.
16. F. Robinson, *Separatism Among Indian Muslims, The Politics of United Provinces Muslims, 1860—1923*, Cambridge, 1974, pp. 31, 40, 42, 70—76.
17. *Report of the General Committee of Public Instruction for 1837*, pp. 42—43 vide D. Bhanu, *op.cit.*, p. 375.  
The Delhi Oriental College also started an English class in 1825. See Abdul Haqq, *Marhum Dilli Kalij*, Aurangabad, 1933, p. 2. Earlier Shah Abdul Aziz (1746—1824) of Delhi had declared in a *fatwa* that it was permissible to learn the English language, provided it was not learnt to flatter the English or to raise one's stock with the Government. See *Fatawa-i-Azizi*, (Persian, Vol. I, p. 195) referred to by Mushirul Haq in *Shah Abdul Aziz Dihlawi and his Times* vide *Hamdard Islamicus*, VII, I, 1984, p. 85. The Hindus had no such restrictions. On the contrary English education was keenly sought after by them.
18. *Selections, II*, pp. 86—87.
19. *General Report on Public Instruction in the Lower Provinces of the Bengal Presidency for 1843—44*, Appendix I, pp. xci—xcii.
20. D. Bhanu, *op.cit.*, p. 358.
21. *Circular from J. Thornton, Secy. to Govt. NWP to All the Collectors and Tehseeldars*, vide R. Thornton's *Memoir on the Statistics of Indigenous Education within the North-Western Provinces Bengal Presidency*, Calcutta, 1850, pp. 7—10; also James Long's Introduction vide *Adam's Report on Vernacular Education*, Calcutta, 1868, p. 13.
22. J. Long, *Adam's Reports*, p. 13; *The Calcutta Review*, XXVII, Sept. 1850, p. 139—40.
23. Thornton to F. Currie. No. 1089, Dtd. Nov. 18, 1846, vide *Home Public Procdgs. No. 11 of Dec. 5, 1846*; J.R. Richey, *op.cit.*, p. 241.
24. NWP Govt. to the Govt. of India, April 19, 1848, No. 507, vide *Home Public Procdgs. No. 56 of Sept. 2, 1848*.
25. Resolution No. 50 of Feb. 28, 1851, vide *Home Public Procdgs. No. 13, of May 7, 1852*.
26. Long, *J. Adam's Report*, p. 14.
27. J.R. Richey, *op.cit.*, p. 250.

28. Thornton to Bushby on April 18, 1848, vide J. Thomason, *Despatches and Minutes of Hon'ble James Thomason, I*, (Calcutta, 1856), pp. 397-405.
29. D. Bhanu, *op.cit.*, p. 365.
30. The press established in 1851 printed text books and tracts on various subjects at the suggestion of Reid. In 1853 at least 3000 copies of *Tarikh-i-Hind* (History of India) were printed. See G.D. Tassy, *Khutbat*, Aurangabad, 1935, pp. 183-84; A. Siddiqi, *Suba Shumali wa Maghrabi ke Akhbarat wa Mutbu'at*, Aligarh, 1962, pp. 35, 72-74. (henceforward *Akhbarat wa Matbu'at*).
31. J. Long, *Adam's Reports*, p. 16.
32. Report of the Indian Education Commission appointed by the Resolution of the Govt. of India, Feb. 3, 1882 by W.W. Hunter (Henceforward referred as Hunter Commission), p. 106.
33. Home Deptt. Education, 10th April, 1862, 6-7 (A), NAI ND., *Muttra: A Gazetteer*, Vol. VII (ed.) by D.L. Drake-Brockmaman, Allahabad, 1911, p. 170.
34. Dalhousie's Minute, Oct. 25, 1853 vide James Long, *Adam's Report*, pp. 16-17.
35. W. Muir to C. Beadon, March 12, 1855, No. 408A, vide *Home Public Procdgs*, No. 54, March 30, 1855 (NAI, ND).
36. Resolution of the Hon'ble Lt. Governor of NWP, Gen. Deptt; 9th Feb. 1850, cited in the *The Calcutta Review*, No. XXVII, Sept. 1850, p. 174.
37. *Report on Indigenous Education and Vernacular Schools for 1852-53*, (XIX-A) (XIV f), UP, Record Room Lucknow, Para 102.
38. H.S. Reid to Secretary to Govt. NWP. 17th May, 1860, para 6, GD, Dec. 1860.
39. *Ibid.*, para 165.
40. Extract from the evidence of Sir C.E. Trevelyan before the Parliamentary Committee of 1853, vide *Selections II*, p. 34.
41. F.J. Halliday, Secy. to the Govt. of India in a letter to Secy. to Govt. of Bengal on 11th April, 1850 expressed a similar idea and said that 'no single change in the habits of the people is likely to lead to more important and beneficial consequences than the introduction of female education; No. 78, *Home Public Procdgs*. 4-11 April, 1850 (No. 466).
42. *Village Schools and Peasant Proprietorship in NWP*, vide *The Calcutta Review*, XXVI, Sept. 1850, p. 179.
43. *Adam's Reports on Vernacular Education, Bengal and Bihar*, Calcutta, 1868, p. 33; *Selections II*, p. 35; M.A. Laird, *Missionaries and Education in Bengal, 1793-1837*, Oxford, 1972, p. 134.
44. *The Calcutta Christian Observer*, No. 1841, p. 708; P. Chapman, *Hindoo Female Education*, London 1839, pp. 80-81; *Adam's Reports*, p. 33; K.S. Latourette, *The Great Century*, Vol. VI, NY., 1944, p. 121; M.A. Laird, *op.cit.*, p. 134-135.
45. J.H. Long, *Handbook of Bengal Missions in Connection with the Church of England*, London, 1848, p. 72.
46. Alison, W.L. *One Hundred Years of Christian Work*, Maysore, n.d., p. 1-2.
47. The area effected severely was Allahabad, Kanpur to Farrukhabad, Kalpi, Etawah, Agra, Mathura and Mainpuri. For the sufferings of the people see the account given by Emily Eden, sister of Governor-General Auckland in her work *Up the Country*, London, 1930, Vol. I, p. 65; also W. Crooke, *The North-Western Province of India*, London, 1897, p. 170-71.
48. Fanny Parks, the wife of a civil servant, a Collector of Customs at Allah-

abad, arrived in India in 1822, stayed for twenty four years and kept a diary throughout this period. It was published in 1850 (London) entitled *Wanderings of a Pilgrim, In Search of the Picturesque*.

49. F. Parks, *ibid.*, p. 294.
50. *Ibid.*, p. 295; An orphanage at Sikandara, Agra was established and about 150 girls were placed in it. See J. Long, *Handbook of Bengal Missions*, pp.
51. W. Alison, *op.cit.*, p. 5. [55-59.
52. Letter No. 2232 A of 1855, Vide *Papers on State and Progress of Education in the North Western Provinces for 1845-55*, Calcutta, 1856, Para 32.
53. W. Alison, *op.cit.*, pp. 32-51.
54. R. Thornton, *op.cit.*, pp. 79-82.
55. *Committee on the Financial Conditions of Hill Schools for Europeans in Northern India, I*, Simla, 1905, p. 7.
56. R. Thornton, *op.cit.*, pp. 25-26.
57. Report on Indigenous Education and Vernacular Schools in Agra, Aligarh, Bareilly, Etawah, Farrukhabad, Mainpuri, Mathura, Shahjahanpur for 1850-51 by H.S. Reid, Agra 1852, para 369.
58. *Ibid.*, para 371.
59. H.S. Reid, *Report on Indigenous Education and Vernacular Schools in Agra, Aligarh, Bareilly, Etawah, Farrukhabad, Mynpoory, Muttra, Shah-jahanpur for 1852-53*. Agra, 1853 paras 102-103.
60. G.D. Tassy, *Khutbat*, pp. 183-84; Siddiqi, *Akhbarat*, pp. 71-74.
61. Jonathan Duncan (1756-1811) had worked successfully to stop this horrible custom amongst the Rajput clans of Benares. See *The Asiatic Researchers: Dissertations Relating to the History, Art and Antiquities of Asia*, IV, 1798, pp. 354-355.
62. *Selections from the Records of Government, NWP, Pt. XVIII*, Agra, 1854, pp. 360-61, 373; C. Raikes, *Notes on the North Western Provinces of India*, London, 1852, p. 136; *The Cambridge History of India*, VI, Cambridge 1932, p. 129.
63. A. Siddiqui, *Akhbarat*, pp. 36, 216.
64. H.S. Reid, *Report on Indigenous Education and Vernacular Schools*, para 79.
65. H.S. Reid to C.B. Thornhill, April 13, 1857, Vide *Home Public Procdgs. No. 8, May 29, 1857*; From the Secretary of State for India to the Govt. of India, No. 4, 7th April, 1859, para 27, vide *Selections from the Records of the Govt. of India (Home Deptt)*, No. LXXVI, 1854-1868 Calcutta, 1870.
66. No. 4, 7th April, 1859, para 29, vide *Selections from the Records of the Govt. of India (Home Deptt)* No. LXXVI, 1854-68 Calcutta, 1870; DPI to Secy. to Govt. NWP. 17th May, 1860, paras 146-47. GD Dec. 1860.
67. DPI to Secy to Govt. of NWP, 17th May, 1860, para 147, GD Dec. 1860.
68. *Ibid.*, para 146.
69. *Ibid.*, para 147.
70. No. 789 of 1858/59 from the DPI NWP to Secy. to Govt. NWP, Dtd. Landour, 28th Sept, 1858, para, 99, Vide H.S. Reid, *Report on the State of Popular Education in the North-Western Provinces for 1856/57 and 1857/58*.